

# The Catholic Educational Review

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## CATHOLIC EDUCATION, THE BASIS OF TRUE AMERICANIZATION<sup>1</sup>

The tide of immigration, pouring into our country for many decades in ever increasing volume, was interrupted briefly during the years of the European War, but is now resumed in increased volume which is limited only by the carrying capacity of the ships that pass between European ports and our own. This tide of immigration presents many unsolved problems. We need much more labor than has been available during the past few years unless we are to drop back into an elementary condition in which we export our raw materials and import our necessary manufactures. On the other hand, an abundant supply of labor is likely to reduce the wages of the working man and to lower his standard of living. The adjustment of these opposing factors must be undertaken by the national government. But this is not the only problem nor indeed the chief problem which the situation presents. Our experience of the past few years has taught all who are willing to learn that we have failed in large measure to deal with many vital issues that are involved. As a result we hear on every side the demand for the Americanization of the foreigner and the public is looking to the school to take its part in this work.

It will be convenient to consider Americanization of the foreigner as two distinct tasks: The Americanization of the adult foreigner and the Americanization of the foreign child, born here or abroad. The latter task has always been assigned to the school and we are now attempting to enlarge

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<sup>1</sup>Read before the Pennsylvania Catholic Education Association, Pittsburgh, December, 1920.

the function of the school so as to include the former. Evidently the school may render assistance in Americanizing the adult but it will be necessary to draw upon other social forces to cooperate in the work and the school will be able to lend effective help in proportion as it has learned to deal effectively with its own peculiar problem, namely, the Americanization of the foreign child.

The state public school and the Catholic public school have both endeavored, each in its own way, to Americanize the children of the foreigner who has come to dwell in our midst. In fact it is the boast of many an advocate of the state school system that our state school is a melting pot in which the foreigner is transformed into an American citizen. Obviously the state school has functioned as a melting pot for these children, a melting pot in which national customs and national traits of all sorts were lost, but it takes more than a melting pot to make a citizen and the destruction or removal with undue haste of national traits and national customs from the foreign-born child leaves him so weak and debilitated that it will be difficult to build him up into a worthy citizen. Overzeal in this direction has not produced commendable results. It will be admitted readily that it would have been difficult for the state school to avoid these results, desired or otherwise. When the children of a dozen different nationalities meet in the same school we are likely to find Paddy laughing at Dutchy, both of them ridiculing Polack and all three jeering at Frenchy, with the result that all of the children lose reverence and respect for their own parents and for family traditions which for countless generations have served to inspire and support the moral and patriotic nature of the child, and when this destruction has taken place it will be scarcely possible to give the child reverence for America or for American institutions and customs. Moreover, these children are likely to represent various religions, and the result is similar in this respect. The Methodist jeers at the Baptist, and both of them show little respect for the Lutheran or the Episcopalian. The Catholic mistrusts the Protestant and the Protestant returns the distrust to which is often added hatred or contempt. The result is too often a disgust for all religion and for all churches, and the child grows into a man or a

woman who feels it to be the right thing to disown all religious affiliations and to be so broad minded as to believe that one religion is as good as another. This process has, in fact, emptied our Protestant churches. The policy has continued from the days of Horace Mann;—the result, a nation that has lost its religion. In a rapidly increasing population denominational churches are obliged to resort to all manner of social attractions in order to secure an attendance.

The Catholic Church has consistently adopted another policy. She built her own school system so that her children might grow up in reverence for the Church and for its teachings and in obedience to its laws, but she also dealt with the problem of the foreign child in a manner consistent with her policy. As far as her means would allow she organized congregations and parochial schools for the Catholics of each nation who were pouring into our country. Thus you will find in the cities in which this tide of immigration settled Catholic schools known as Polish schools, French schools, German schools, etc. In these schools the children's reverence for their own parents and for the traditions of their native country is preserved and they grow up in this country gradually imbibing its spirit and adopting its customs in a spirit of reverence and love and they come to forget all too soon the traditions and customs of the land of their forefathers. In two or three generations these children are found to be more thoroughly American than the Americans themselves.

Obviously we should endeavor to form a clear concept of just what it is that goes to the formation of an American citizen before we can adopt intelligent means for the achievement of our aims, and we may be permitted to begin with enumerating a few things that, in spite of ill-considered statements to the contrary, do not enter into the making of an American citizen. It is not necessary, for instance, that an American citizen should know only one language and that he should be familiar with the history of no other country than the United States. An added language is always an added asset of no mean value. When the committee of nine appointed to draw up a suitable curriculum for the public high schools of the United States made their report it recom-

mended that two of the prescribed units should be in some foreign language. It is, indeed, plain to all students in the matter that we can never know our own language thoroughly until we have learned some other language sufficiently to serve purposes of contrast and comparison. Where can one find the wisdom to justify us in leading the foreign child to forget his native tongue during the years that he is receiving an elementary education. Surely no intelligent man would claim that this was necessary in order to Americanize a child. Will any intelligent man maintain that anyone will understand American institutions better or love them more through remaining in ignorance of the history and institutions of England or of France. It is an unwise policy to destroy this knowledge in a child, or to neglect to cultivate it under the most favorable of circumstances on the pretext of making a good American citizen.

Even if every nation in Europe were our avowed enemy it would still be a short sighted policy to cultivate in our citizens ignorance of the ideals and resources of these countries. In the past we have had to import skilled workmen, trained in European schools to take charge of our manufacturing processes. We failed to make a satisfactory microscope in this country until workmen, trained in Europe, were imported from Jena. And the same is true in many another line of industry. Does anybody suppose that the skill these workmen brought to this country was a thing to be despised and rejected, or a thing militating against good citizenship? In like manner the habits of reverence for parents and for social institutions, no matter in what country these habits are formed, must be looked upon as an asset in every immigrant that seeks residence within the limits of our country. It is perfectly true that these things by themselves are not sufficient for worthy citizenship in this country. The foreign child and the foreign adult alike must learn the language of the country in order to understand its laws and to cooperate intelligently in the social and economic life of the country. The point we wish to make here is that what the foreigner brings to us may be of very great value and should be dealt with accordingly. If he brings with him an attitude of hostility to our form of government, or to our institutions,



then it is time that we look into the matter and see that he is kept out of the country; for while we are perfectly willing to welcome those who come to us with good intentions, willing to put on the mantle of our citizenship, and to cooperate in sustaining our traditions and our institutions, we are not, and we should not be, willing to admit to the privilege of citizenship those who come only to tear down and to destroy.

It is the obvious duty of every school in this country to put forth every reasonable effort to develop the children entrusted to its care into worthy citizens but this is a constructive policy and continuity must be its first principle. We can engraft upon the root of a wild crabapple tree a branch of a pear or a peach and the fruit resulting will not be wild crab but pears or peaches. If, however, we fail to secure a flow of sap from the native root into the engrafted branch there will be no fruit and no life in the branch and the same is true of a child. Whatever qualities we would engraft upon a child so that he may grow into a worthy citizen of this free country, must draw their nourishment and support, not only from the individual life of the child, but from his social life which comes to us as the organized instincts of a people under the form of social customs and family and national traditions. We must guide the native impulse into proper channels but be exceedingly careful to lose out nothing that is of value in the native root. The policy that would seek to prevent the flow of sap from the wild root into the engrafted branch in the fear that wild fruitage might replace or injure the cultivated fruit would be no more fatuous than that which expresses itself in a school policy that tends to belittle or destroy the individual or social life of the foreign pupil lest he should grow into an American citizen with a tainted or foreign attitude.

Much is being said and written these days on the subject of Americanization. Some of it is not worthy of a lasting place in our literature. It is high time that all those that are interested in this work should consider carefully what it is that makes an American citizen. What are the qualities that are indispensable in a man or woman who benefits by our institutions and takes an active part in their support and in their betterment?

I would divide these into two categories, in one of which I would place the obvious and immediate training for citizenship that should be given to all who do not already possess it, whether it be child or adult, foreigner or native born. If our government was conducted by a few individuals of a favored class who made our laws, administered and enforced them, the duty of the citizen might be reduced to that of simple obedience to the command of his superiors. But this country is built on a totally different foundation. The state in a democracy must operate unceasingly for the interest, not of the majority, but of the whole people, and the welfare of the whole people demands the highest possible education of the few who must control our public policies. In a government such as ours the tendency to shape public action in the interest of the majority leads toward the jungle and the beastial struggle for existence, and the survival of the strong. We cannot overemphasize the statement that it is the duty of the state in a democracy to maintain the interest of the whole people: although the majority governs, the right of the minority must not be ignored. Action for the greatest good of the greatest number is a pernicious fallacy. The greatest good of the minority may at times be identified with the greatest good of the whole state; whereas the greatest good of the majority may work deep and lasting injury if it is made the norm and rule of state action. This truth may be illustrated in a variety of ways. The state, for example, needs a small group of men with the highest possible education to enact its laws and to administer them wisely. A public policy that would be shaped by the intelligence of the majority of voters in a country like the United States would lead rapidly to demoralization and to arrest of the forces making for civilization. Respect for vested rights, for equity, and justice must curb the will of the majority, otherwise the country will suffer from strife, contention of class with class, strikes and reprisals and shut-outs, to the great detriment of the whole people. Obviously native-born Americans need to be Americanized in this respect quite as much as some of the strangers who have come from Europe to make their home with us. Our problem might well be stated the Americanizing of all children, native-born as well as foreign-born, or those

born of foreign parents. Overemphasis is being laid just now on the Americanization of the foreign child. Again, in order to serve the country the school should aid at imparting such skill to each boy and girl as will enable the men and women, not only to support themselves, but to contribute their share to the support and education of the children of the nation, of the aged and infirm, and of the dependent classes generally. If the school fails in this it fails to make worthy citizens. This necessary skill may be along mechanical lines or it may lead in a direction demanding long and arduous years of training to fit the individual to render valuable professional service as a teacher, as a physician, or as one competent to frame our laws and take part in the administration of justice. A democracy, more than any other country demands inequality in the education given to its members. Those who are especially gifted by nature, must, for the public good, receive such training as will fit them for leadership, and this training is neither possible nor necessary for the rank and file of voters whose duty it is to second the efforts of the leaders whom they conscientiously select from the ranks of those who, by training and virtue, are available for leadership.

Over and above the skill which the individual should possess in order to discharge effectively the duties of his vocation, the welfare of the state demands that he maintains a right attitude towards our government and towards the institutions of our country, and that he possess certain moral qualities among which the following six are conspicuous:

1. The faith of man in his fellow man lies at the foundation of a democracy. Without it our social institutions and the state itself must cease to exist. The son who has no belief in his mother's virtue beyond that which might be established by evidence that would convince an indifferent or hostile jury, is unworthy to bear the title of son. The husband who has no belief in his wife, and the wife who has no belief in her husband, beyond that determined in a similar way renders marriage futile and home impossible. The success among the people of any movement for freedom or uplift depends in last analysis upon the faith of the people in their chosen leaders. Our courts of justice, our property rights, and even our lives, rest upon public faith in the truthfulness of witnesses and

in the integrity of judges and jurors. Destroy public confidence in our merchants and in our bankers, in our social and religious leaders and in our public officials, and all the institutions of a democracy will collapse. Moreover, it is the child's faith in his teacher which makes it possible for him to accept without question the wisdom of the ages as his guide in the building up of his own character, and in the formation of his attitude towards his fellow man and the institutions of civil life. Without this faith in the child the state would be unable to perpetuate itself.

2. Hope is scarcely less necessary to the citizen than faith. Through faith he is put into possession of the treasures accumulated by the generations that have passed away. Through hope he anticipates the harvests of the future. Faith broadens his view and clears his understanding while hope supplies the reason for putting forth his energy and spending himself. A man marries and founds a home in the assured hope of its permanence. He plants his crops in the hope of reaping the harvest. He builds railroads, develops commerce and establishes factories in the hope of reaping the legitimate rewards of his investment. Faith in the permanence of the social order is the source from which hope springs, and hope is the effective force that carries the past and the present over into the future. Take away from man hope and not only will his own life become vain and empty but all progress of the race comes to an end, and all that has been achieved by civilization in the past will disappear. It is the hope of what the future may bring that moves every wheel and presses every spring of action in human life. By hope the parents live in anticipation the lives of their children and rejoice in their joy. They are carried out of the sordidness of the present with its selfishness and greed and, by living through hope in an ideal world, are purified and ennobled. But to produce this salutary effect hope must not only spring from faith but it must be accompanied and controlled by love.

3. Man's love for his fellow man is, in fact, the fundamental principle on which Christian civilization rests. The Christian state is bound together in solidarity by the internal bonds of faith and hope and charity instead of by coercion of armed forces. In Christian civilization all social institutions are

built upon the intelligence, the emotions, and the will of the individuals. The home which is created by the faith and hope and love of one man for one woman and of one woman for one man is the foundation upon which the welfare of the whole social body rests. The Christian home is indispensable for the maintenance and proper upbringing of children. The close contact of the child with the daily manifestation by Christian parents of self-oblation and self sacrifice is required to build in the child's soul the unshakable foundations of faith and hope and love. These virtues implanted in the home must be broadened by the school until they embrace the entire nation. In the Christian state the citizen must believe in his fellow man; he must labor for his interests and for the interests of the generations to come after him. If police force is required the necessity arises from the failure of education to form all the children into worthy citizens and force must be invoked to accomplish what should have been achieved in a far higher degree by the fundamental virtues which should characterize the citizens.

The state in educating for citizenship may not proceed effectively with the work of broadening the faith, hope, and charity of the individual beyond national limits, unless indeed the League of Nations should achieve in some measure this most desirable end. The Church, however, knows no boundaries, not even of color, of race or creed. She aims at lifting into the consciousness of each individual an effective recognition of the Fatherhood of God and the Brotherhood of Man. Cooperation secured by the Church among the children of men may be likened to the cooperation of the divers form of life, whereas the cooperation called for to perpetuate the nation may be likened to the cooperation among the members of the same species.

Competition, or the struggle of individual with individual, or of group with group, moves under the banner of selfishness and greed which are always near the surface. Christianity, on the contrary, drawing to itself the finer elements of human nature and the choice souls among the children of men, seeks unceasingly to surplant competition by cooperation. The love of the parent for the child, acting through the child's instinctive tendency to imitate, shifts the centre of gravity



from the child's self to the group. It teaches them to strive for the good of the larger self. Upon the success of the parent in this important educative function, reinforced by the school and the Church, rests the welfare of the home, the city, the nation, the Church, and humanity itself. It is for this reason that thoughtful people will hesitate before dealing with the foreign child in such a way as to lessen the influence of parents and of home upon the formation of his character, and we are in grave danger of weakening this influence by our overzeal for hasty transformations in the child, which ignore the roots of his moral being that have struck deep into the customs and traditions of the land of his forefathers.

The element of progress contained in cooperation as opposed to competition is manifesting itself in art and literature, in medicine, in scientific research, in public libraries and museums, in public parks and public highways, and the principle is just now receiving a most striking illustration in the economic and industrial revolution which is carrying us from a tool to a machine civilization.

Faith, hope and charity—these three virtues constitute the foundation of Christian character and they must always remain the foundation of citizenship in a democracy. No one of them may be dispensed with without disaster. To produce these virtues in the children and to cultivate and develop them to a high degree of efficiency must therefore be included in all education for citizenship, but in effective education for citizenship the fundamental virtues should be supplemented by at least three additional virtues: disinterestedness, reverence for law, and self-control.

4. The worthy citizen must ever hold public good above all private gain. The good which he shares with his fellow man must appeal to him more strongly than the good which ministers to his own individual need. He must realize that what he does for others goes out in ever widening circles and is likely to flow onward to enrich future generations, whereas the good directed toward self is likely to end there. This principle holds good even in material matters but it finds its fullest fruition in the things of the mind, which, like the quality of mercy, blesses him that gives and him that takes.

Were this virtue of disinterestedness properly developed in



our men in public life and in public office bribery, fraud, and graft would be unknown in our midst. As it is, men may readily be found who are willing to die for their country but even through years of training we find it difficult to produce men who will live for it. The sudden awakening of the martial spirit or a wave of popular sentiment may sweep men from their fireside to the battle front, but education of our citizens must do more than this; it must give the individual the power to live for his country and to exert himself in its behalf day by day. He must learn to labor unceasingly for the public welfare without the aid that comes from a tide of public feeling. The native impulse, with its note of self-oblation and self sacrifice which leads to parentage, must be converted by education for citizenship into a permanent, constantly operative principle of conduct, and here again we see the great danger that lurks in the rash intrusion of overzealous Americanizers into the sanctity of the homes of our foreign born citizens. We may readily destroy the delicate, vital bonds that are destined by nature to pass over from the parents to children, transforming the latter from selfish, greedy, little beasts into generous, self-forgetting citizens who will labor for the common good. It has been questioned, and it is still open to question after the nation-wide experiment which has been made in our midst during the past seventy-five years, whether this result may be achieved without invoking God and a belief in supernatural sanction in which alone the individual may find himself and the public brought into unity, but whatever results may be expected to reward the endeavor, schools of every character must strive to lead their pupils toward this ideal.

5. The quality of obedience to law sufficed for the masses where government was conducted by the aristocracy, but in a country like ours where the government is "of the people, for the people, and by the people" the citizen must be educated in a threefold capacity to support law. He must be trained to take his due share in the enactment of just and wise legislation. He must lend his support and cooperation to the judiciary and the executive branches of the government, and he must obey loyally and help to secure the obedience of others to the existing laws. Education for citizenship must,

therefore, include among its aims the development in each individual of qualities which will enable him to vote intelligently and induce him to vote conscientiously for men and measures that seem calculated to promote the public good. The school must also aim at producing men and women of fine ability to fill public offices, men and women who will loyally support the educational efforts calculated to secure the greatest freedom of selection and the greatest efficiency in educating public servants.

6. Finally, the citizen must be trained to curb his own appetites and to subjugate his own desires so that he may labor for the public good and work no injury to his fellow man, nor interfere with any right or privilege possessed by another. Each individual must learn to govern himself and the kingdom of his own passions before he is fit for citizenship, and before he may safely be entrusted to participate in the government of others.

Americanization, or educating for citizenship, should therefore mean much more than equipping the individual for economic efficiency or the developing in him of those qualities which may minister to his selfish pleasures and aggrandisement. It means chiefly the production and development in the children of the six virtues which we have just enumerated. With this brief consideration of the problem which confronts us in our attempts to Americanize foreign born children and the children of foreign born parents we may be permitted to examine and contrast the state public schools with the Catholic public schools with a view of ascertaining how each of these institutions operate to secure the desired result. If we contrast the two schools it is with no wish to belittle the achievements of our state schools but with the legitimate desire to bring home to ourselves and to our fellow citizens the splendid work in this direction which has been done, and is being done, by our Catholic schools.

The State supports its schools to the end that the children may grow up into self-supporting, self-respecting and efficient members of society, into men and women who, instead of becoming a public burden, will contribute their share to the public welfare, into men and women who, instead of demanding armed force to prevent them from indulging in acts of

dishonesty, will promote public morals by the integrity of their own lives, into patriotic citizens who will be ever solicitous for the public welfare, and who will always place public good above all private gain. In a word, the ultimate aim in state education is, and must always remain, to educate for citizenship. As far as the state is concerned, all other educational aims are either indifferent or secondary, but she must insist upon education for citizenship, not only in her own schools but in all other schools which undertake to train her future citizens. The realization of this aim demands the cultivation in the pupil of the fundamental virtues and qualities set forth above, among which disinterestedness occupies a prominent place. Nevertheless the state is obliged to use self-interest as the main motive in attracting her teachers and in keeping them in her service. The Church, on the contrary, requires of each individual who seeks a place in any one of her teaching communities that he first relinquish all ownership of property, and all claims to monetary compensation for his future labors. By a vow of poverty he frees himself once for all from the control of the financial motive and is enabled to devote his life and his services unreservedly to the children who may come under his care, without thought of personal gain or benefit in return. He does not marry and consequently has no children depending upon him, and if parents or other members of the family necessarily depend upon him for support he will be denied admittance to the community. The force of this example, acting on the children day by day, is more potent in its socializing influence and in the production of disinterested citizenship than any formal teaching of morality could be. In this respect our religious teachers imitate, as far as human fragility will permit, the example of the Master, who spoke of Himself as the Good Shepherd who lay down His life for His flock, and who said to His disciples: "My little children, love one another as I also have loved you."

The primary aim of the Church is, of course, salvation of souls, and in her educational work her unceasing purpose is the cultivation of supernatural virtues, but in this field she does not meet the state. In the production of supernatural

virtues, however, she cultivates and strengthens the natural virtues with which alone the state is directly concerned and it is this aspect of the question with which we are concerned at the present moment.

The Church is not content with selecting for her teaching force men and women whose social consciousness is so highly developed that they joyfully renounce all earthly possessions in order to devote their energies throughout the rest of their lives to the service of others, irrespective of race or creed or country. In the noviciate the candidate is not only given time to make sure that his call to the religious life is permanent, but he is exercised in the practice of the six great fundamental virtues for two or more years before he is allowed to take his place with the active teaching force. Moreover, this training follows him through life as he is constantly called upon to practice the virtues in question.

In the Catholic school system the supply of teachers is secured through the operation of principles which eliminate all but the chosen souls who possess in a high degree the qualities discussed above as pertaining to good citizenship. Not content with these qualities as they appear in the young men and the young women of the world, it carefully trains them with a view to the further development of these qualities and takes every means to preserve and continue the development of these same virtues throughout the lives of her teachers. There is no other society in the world that operates so effectively to produce in its membership the great fundamental virtues of human faith and hope and brotherly love, of disinterestedness, self-control and loyalty to law as the religious communities in the Catholic Church. The candidate not only gives up earthly possessions, but is called upon to renounce the high privilege of parentage, of home and of independence. He must obey, not only the commandments and the fundamental laws, but also the Gospel counsels of perfection. His love must not only be purified of self, but of family and of nationality; it must be broadened until it embraces all mankind, strengthened until it supplies sufficient motive for any sacrifice, and lifted up from earth until it is transfigured by the love of God. The Catholic school supplied with teachers

of this character should prove incalculably more efficient than the state school in promoting worthy citizenship, nevertheless, the Church has never accepted education for citizenship as the goal of educational process and she never can accept it as the ultimate aim of the education given to her children. The Church recognizes in each child a future citizen, but she also recognizes in him a child of Heaven who must grow to maturity and live out a brief span with his fellows in the industrial, social and civic environments of his day and country.

There is another noteworthy difference to be observed in contrasting the state school with the Catholic school. The state, through her educational system, seeks to transmit to the rising generation the institutions and spiritual treasures built up by the present and the past while all advance of society is to be looked for in the activities of the adult population. In the Catholic system, on the contrary, the deliberate purpose is to lift adult society to a higher level through the school. This purpose the Church seeks to accomplish through her teaching communities. The secular teacher brings with him into the school daily the atmosphere of the world in which he lives; the women who form such an overwhelming majority of the teachers in the state system are an integral part of the social and economic world of their day and they share its spirit and its progress. The teacher, however, is seldom in the forefront of social or economic progress; her professional duties withdraw her during her working hours from the actual strife, hence she cannot transmit the latest achievements of society, the things that are actually growing where the struggle is intense, and no other source of inspiration and guidance is provided for her. The religious teacher, on the contrary, is withdrawn from the world and lifted above its strife and turmoil. Through daily religious exercises and the practice of the rules of the community and the virtues enjoined thereby, she brings the redeeming influence of Jesus Christ and of his saving teachings to bear upon the children who come under her influence, thus implanting high ideals and thus shaping their lives to standards that far outrun the highest achievements of the world.



The Catholic Church, both through her organic teaching and through her schools, has ever continued her work of redeeming society. She is not, and she cannot be, content to transmit the achievements of one generation to another. She has a treasure to impart that is not produced by men, a civilizing and socializing influence to wield which has its source in Jesus Christ. The Church finds that her educational aims are best achieved through the organization of her teachers into religious communities which are governed by the counsels of perfection, and it is hard to see how she could have achieved her results in any other way. The world, left to itself, soon loses the spirit of sacrifices and abnegation. It condemns humility and erects individual aggressiveness into an ideal. It makes no provision for creating and sustaining a body of teachers that can afford to be wholly disinterested in its motive. In fact it must keep the financial motive in the foreground in the selection, improvement, and retention of its teaching force.

Mr. Pritchard, former President of the Carnegie Foundation, in a public address delivered in North Carolina some years ago, emphasized this aspect of the situation when he declared that "outside of the schools conducted by the religious communities of the Catholic Church teaching was strictly an economic function."

State school systems, here and elsewhere, in spite of the authority and the funds at their disposal, have absolutely failed to call into existence a force of professional teachers whose motives in teaching are lifted above personal and financial gain. Nor need this surprise anyone for the state schools are limited in their scope to the teaching of secular branches and in their aims to temporal and economic success. The teachers are obliged to look out for their individual support and for the support of those depending upon them, and, like other human beings, they must make provision for a rainy day, for sickness and old age. All the forces playing upon them in fact lift the financial motive into the central place. It is to be hoped, however, that altruistic and social motives are added and stimulated as far as possible, but in such a sys-



sem these motives must remain subordinate to the main issue which is measured in terms of dollars and cents.

In the great task before us of Americanizing the children of the nation, particularly the foreign born and the children of foreign born parents, the Catholic school has many advantages which the state schools do not share and the Catholic schools should, therefore, be proportionately more effective in performing this patriotic service. The Catholic school need abate not one jot or tittle of its own peculiar work, or forego one inspiration of its own spirit in order to emphasize the proper formation of citizenship in its pupils and any neglect on the part of the school to perform this service in a worthy manner must inevitably react unfavorably upon the Catholic Church and the Catholic school system as a whole. It is necessary, therefore, that all those who are vested with authority in the matter will see to it that every legitimate demand of the state in this respect is fully complied with.

THOMAS EDWARD SHIELDS.

## PROGRESS IN ELEMENTARY CATHOLIC SCHOOLS

A short time ago the REVIEW received from a Sister in the Middle West who was formerly a student at the Sisters College the following letter which she had received from the Superintendent of Catholic Schools in the Diocese of Pittsburgh in answer to her inquiry concerning the results being obtained in that diocese through the use of the books and methods prepared in the department of education of the Catholic University. We agree with this Sister that the letter should be published so that those who are contemplating the use of these text-books may know what to expect and what they should do in preparation.

*September 30, 1920.*

DEAR SISTER: I was very much pleased to receive your letter bespeaking your interest in the Catholic Education Readers and Religion Books. I will try to answer your letter without any thought of logical sequence.

We have had the Readers in the schools for the past two years; this will be the third year. Where the Readers are taught according to the Method, they have given the greatest satisfaction; where the teachers did not prepare seriously for the work, (you see I am writing very candidly) or attempted to teach by a conflicting method, they did not meet with the results expected. Experience and continued instruction are fast overcoming these misunderstandings and mistakes. As I may be accused of prejudice in this matter, let me quote the utterances and written statements of pastors, teachers, and community supervisors. At a meeting of the Diocesan School Board one of the pastors stated: "For a number of years I had one of the very best First Grade teachers who had had twenty years' experience with phonics, and I was persuaded that my First Grade was unequalled in the diocese; last year (the first year of the new Readers) I had a young teacher in the First Grade, but I must confess that that teacher gave me a better Second Grade than the more experienced teacher had ever produced." A teacher of many years experience in primary grade work told me that, even after a score of years

of experience, she had never been able to produce a First Grade that could equal the first First Grade she taught with the new Method and Reader. Community supervisors write to me in this strain: "The majority of our First Grade teachers are more than satisfied; they are enthusiastic"; "The subject matter of the Readers is excellent; it could not be improved. The Method, its arrangement and presentation, all appeal to the child. Our First Grade teachers are delighted with the Reader, and those of experience realize that they are superior to the ones formerly taught." I prefer that you should be acquainted with the observations of those actually teaching the Reader or supervising its teaching.

The Readers are a decided improvement over the ones that had been in use in our schools. The children are delighted with them; they read with a relish and with a most evident understanding; they acquire a fluency in Oral English that is astonishing. They are taught from the very beginning to work out their own little problems and difficulties, they are encouraged to think and to express their thoughts by work, and action, and song, and art-work; they are always ready to respond, so ready indeed that at times it is difficult to curb their enthusiasm. Now this is slow work, and that is the feature perhaps which teachers find rather discouraging; but it is amply justified by the ultimate results. If you are acquainted with the Readers, you know that the Second Book is not any easy one. Yet I have seen Polish and Slavish children who came to school almost entirely ignorant of the English language, after one year's training in the Method, handle that Second Reader with ease and with an understanding that no one could doubt. We have several times tried the experiment of taking the Third Reader of another series and giving them to the children of the Second Grade, and we have never failed to get results that spoke for themselves.

As to their introduction, this must be borne in mind: The Readers are based on a method, and unless that method is followed, results will not ensue. This is, of course, as it should be. Nor should the preparation of the teacher frighten any sensible person. In our own diocese, I gave several lectures to the teachers of the First and Second Grades in the spring preceding the introduction of the books. I outlined the

work to be done by them in the summer months, suggested the careful study of the Primary Methods and a Course Book prepared by Dr. Kane, Superintendent of the Diocese of Cleveland, and recommended that one or more teachers from each community be sent to the Summer School at Washington to be prepared as instructors for other primary grade teachers. The vast majority of the teachers entered into the work enthusiastically, and notwithstanding that our first year was badly upset by the flu, we were satisfied that the change was for the better. That is our conviction today, and it is growing with the experience of each succeeding year. It is, however, absurd to throw the book into the classroom and expect the teacher to produce results when she has had no preparation and little understanding of the method. There is no teacher who, with a little coaching and a little preparation and a good heart, cannot undertake the work and make it a success.

The Religion Books have been equally successful. Religion is made a live thing to the children and becomes an integral part of their lives. While there is no cut-and-dried answer and question teaching, the children acquire a wonderfully exact knowledge of their faith and a remarkably extensive grasp of Bible history.

I would not have you believe that we have reached perfection—far from it. Both years of the series have been badly broken up, the teachers were engaged upon a new venture, and many of them had to break away from traditions resulting from years of teaching according to another method. It is my honest conviction that our schools have profited by the change and that each year will mark its further improvement. We did not go into this matter blindly, and no success can be hoped for unless the Primary Grade teachers are given some training, both in the principles of the method and in their practical application in the class-room.

I trust that this rambling letter has answered your query, and if I can be of further assistance to you, do not hesitate to call upon me.

Wishing you God's blessing in your work, I am

Respectfully yours,

(Signed) R. L. HAYES,  
*Superintendent.*

## THE RADICALISM OF SHELLEY AND ITS SOURCES\*

BY DANIEL J. McDONALD, PH. D.

(Continued)

### CHAPTER I

#### EARLY INFLUENCES

In February, 1811, a small pamphlet, *The Necessity of Atheism*, which was written by Shelley, was published anonymously. According to Hogg, Shelley had a custom of writing to divines and engaging them in controversy on the existence of God. *The Necessity of Atheism* is merely an elaboration of the arguments of these letters. The masters and some of the fellows of Oxford sent for Shelley and asked him if he were the author of the work. He replied that they should produce their evidence, if they could prove he wrote it, and not question him because it was neither just nor lawful to interrogate him in such a case and for such a purpose. Shelley refused to answer their questions and was given one day in which to leave the college. His friend Hogg shared the same fate for the same reason. Shelley never received any admonition nor hint that his speculations were improper. Hogg says "there can be no reasonable doubt that he would at once have acceded to whatever had been proposed to him by authority."<sup>12</sup> Every kind of disorder was tolerated at the university, and Shelley and Hogg had no suspicion that their metaphysical speculations were considered so much worse than drunkenness and immorality. If the sentence was not unjust, it was at least needlessly harsh. Shelley felt the sting of this disgrace very keenly, and it did much to embitter him against all kinds of authority.

Shelley and Hogg proceeded to London after their expulsion and obtained rooms in Poland Street. The name reminded Shelley of Kosciuszko and Freedom. Timothy Shelley wrote to his son, commanding him to abstain from all communication with Hogg and place himself "under the care and society of

\*A dissertation submitted to the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

<sup>12</sup>Hogg, *Life of Shelley*, p. 71.

such gentlemen as he should appoint" under pain of being deprived of all pecuniary aid. Shelley refused to comply with these proposals. Toward the middle of April Hogg left London to settle down to his legal training in York.

It was about this time that Shelley became acquainted with Harriet Westbrook. She wrote him from London that she was wretchedly unhappy, that she was about to be forced to go to school, and wanted to know if it would be wrong to put an end to her miserable life. Another letter from her soon followed, in which she threw herself upon his protection and proposed to fly with him. Shelley hastened to London, and after the delay of a few weeks eloped with Harriet to Edinburgh, where they were married on August 28, 1811. Shelley agreed to go through the ceremony of matrimony to save his wife from the social disgrace that would otherwise fall upon her.

Writing to Miss Hitchener on March 14, 1812, Harriet says: "I thought if I married anyone it should be a clergyman. Strange idea this, was it not? But being brought up in the Christian religion, 'twas this first gave rise to it. You may conceive with what horror I first heard that Percy was an atheist; at least so it was given out at Clapham. At first I did not comprehend the meaning of the word; therefore when it was explained I was truly petrified. . . . I little thought of the rectitude of these principles and when I wrote to him I used to try to shake them—making sure he was in the wrong, and that myself was right. . . . Now, however, this is entirely done away with, and my soul is no longer shackled with such idle fears." This would indicate that he spent more time proselytizing Harriet than in making love to her.

It has been said that Harriet's sister, Elizabeth, managed the whole affair, and that the marriage was brought about through her successful plotting.<sup>13</sup> After spending five weeks in Edinburgh, Shelley, Harriet, and Hogg went to York. They were joined there by Elizabeth, who henceforth ruled

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"Il est vrai que Shelley courait un peu à l'amour de Harriet comme MacBeth courait au meurtre de Duncan. 'Ce qu'il faisait ressemblait plutôt à un coup de volonté qu'à un élan de passion.'—*La Jeunesse de Shelley*, Koszul, p. 86.



over Shelley's household with a stern hand. She is partly responsible for the estrangement of Shelley and his wife.

During all this time Shelley was in need of money, and shortly after their arrival at York went south to induce his father to provide them with the means of living. While he was absent Hogg tried to seduce Harriet. Shelley sought an explanation from Hogg, and pardoned him "fully and freely." Shelley's account of the affair in a letter to Miss Hitchener savors much of Godwinism. "I desired to know fully the account of this affair. I heard it from him and I believe he was sincere. All I can recollect of that terrible day was that I pardoned him—fully, freely pardoned him; that I would still be a friend to him and hoped soon to convince him how lovely virtue was; that his crime, not himself, was the object of my detestation; that I value a human being not for what it has been but for what it is; that I hoped the time would come when he would regard this horrible error with as much disgust as I did."<sup>14</sup>

Early in November, Shelley, his wife, and Eliza left York suddenly for Keswick. Shelley's father and grandfather feared that the poet would parcel out the family estate to soul-mates, and so they proposed to allow him £2,000 a year if he would consent to entail the property on his eldest son, and in default of issue, on his brother. The proposition was indignantly rejected. He considered that kinship bore that relation to reason which a band of straw does to fire. "I am led to love a being not because it stands in the physical relation of blood to me but because I discern an intellectual relationship."

Early in 1812 Shelley started a correspondence with William Godwin, to whom he was then a stranger. In his first letter he writes: "The name of Godwin has been used to excite in me feelings of reverence and admiration. I have been accustomed to consider him a luminary too dazzling for the darkness which surrounds him. From the earliest period of my knowledge of his principles I have ardently desired to share, on the footing of intimacy, that intellect which I have delighted to contemplate in its emanations."

<sup>14</sup>*Ingpen*, Vol. I, p. 155.

Godwin's influence with the revolutionists of this time was great. Coleridge and Southey were his ardent disciples for a time. "Throw aside your books of chemistry," said Wordsworth to a student, "and read Godwin on necessity." This philosopher seemed to provide them with a simple, comprehensive code of morality, which gave unlimited freedom to the reason, and justice as complete as possible to the individual.

In February, 1812, the Shelleys went to Dublin to help on the cause of moral and intellectual reform. He published there an "Address to the Irish People" which he had written during his stay at Keswick. Shelley's mission was moral and educational rather than political. He advocated Catholic Emancipation and the Repeal of the Union; but he thought that he should first of all strive to dispel bigotry and intolerance—"to awaken a noble nation from the lethargy of despair."<sup>15</sup> What Irishmen needed most of all were knowledge, sobriety, peace, benevolence—in a word, virtue and wisdom. "When you have these things," he said, "you may defy the tyrant." It is not surprising that his mission turned out to be a fiasco. Godwin wrote Shelley several letters in which he tried to convince him that his pamphlets and Association would stir up strife and rebellion. "Shelley," he writes, "you are preparing a scene of blood." The poet accordingly withdrew his pamphlets from circulation and quitted Ireland.

Shelley then crossed over to Wales, and after a short residence at Nangwylt settled at Lynmouth. Elizabeth Hitchener, "the sister of his soul,"<sup>16</sup> joined them there. The poet first met her at Cuckfield while visiting his uncle, Captain Pilfold. She was a schoolmistress, professing very liberal opinions and possessing "a tongue of energy and an eye of fire." Everybody that Shelley admired seemed to him perfect, while those whom he disliked were fiends. Their correspondence, which extends over a period of more than a year, gives us a good picture of the workings of Shelley's mind during this time. They all moved to London in November. It was not to be expected that a combination of even such disinterested, enlightened superior mortals as these could last long. Elizabeth's influence over Shelley soon began to wane. His dislike

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<sup>15</sup>Hogg, Vol. II, p. 52.

for her was equalled only by his former extravagant praise. She was no longer his angel, but was now known as the "Brown Demon." "She is," he writes, "an artful, superficial, ugly, hermaphroditical beast of a woman, and my astonishment at my fatuity, inconsistency, and bad taste was never so great as after living four months with her as an inmate. What would hell be were such a woman in heaven?" Miss Hitchener took her leave of the Shelleys and again became a schoolmistress.

Shelley and his family spent some time in Wales and Dublin and then returned again to London in April, 1813.

It was about this time that he finished *Queen Mab*. On February 19, 1813, Shelley wrote to Hookham, his publisher: "You will receive *Queen Mab* with the other poems; I think that the whole should form one volume." Medwin says that he commenced this work in the autumn of 1809. "After his expulsion he reverted to his *Queen Mab* commenced a year and a half before, and converted what was a mere imaginative poem into a systematic attack on the institutions of society." What was it that induced him to make the change? There is no doubt but it was his experience of the misery and suffering around him that prompted him to attack society as he did.

Radicalism, as has already been shown, springs from discontent. The worse existing conditions are, the more pronounced will be the radicalism that usually arises. Conditions—moral, political and social—during the latter half of the eighteenth century were very bad indeed. In his inimitable sketches of the four Georges, Thackeray asserts that the dissoluteness of the nation was awful. He depicts the lives of its princes, courtiers, men of rank and fashion as idle, profligate, and criminal. "Around a young king himself of the most exemplary life and undoubted piety lived a court society as dissolute as our country ever knew." Education was sadly neglected. In Richardson's *Sir Charles Grandison*, published 1753, Charlotte gives an account of her two lovers. One of them is an ideal specimen of the young nobility and is represented as spelling pretty well for a lord. In Ireland, the colonies, and even in England itself, oppression was well-nigh

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<sup>1</sup>Wordsworth uses this expression in the conclusion of *The Prelude*.

intolerable. Byron's *Age of Bronze* contains a good description of the way in which the landlords treated their tenants. The changes that followed in the wake of the Industrial Revolution caused untold suffering. The spread of machinery destroyed the old domestic industries of spinning and weaving, and many were consequently deprived of their most important source of subsistence. Children took up the places of the master craftsmen; and the amount of misery that this substitution entailed to both children and craftsmen is almost incredible.<sup>17</sup> Politics was rotten to the core. Even the great commoner, William Pitt, has been convicted by Macaulay, of sacrificing his principles without any scruple whatever. The political corruption started by Walpole was organized into a system. Every man had his price. "Politicians are mere jobbers; officers are gamblers and bullies; the clergy are contemned and are contemptible; low spirits and nervous disorders have notoriously increased, until the people are no longer capable of self-defense."<sup>18</sup> In their struggle with the Stuarts the people were completely victorious; but it soon became apparent that they had simply substituted one evil for another. The despotism exercised by the Stuarts was now practiced by the Dodingtons and the Winningtons. Burke observes: "The distempers of monarchy were the great subjects of apprehension and redress in the last century. In this the distempers of Parliament."

The House of Commons was not responsible to anybody; and its members showed very little consideration for their constituents. Persons who were not acceptable to the ruling party were often fined and imprisoned without due process of law. It is little wonder then that Godwin, Shelley, and others declaimed against all forms of government. They were acquainted only with the Parliament of the Georges and the oligarchy of the Stuarts, and the one was as bad as the other.

The national debt was trebled in the space of twenty years, thus imposing heavy sacrifices on all. There was an income-tax of two shillings on a pound sterling; but the taxes which caused the most suffering to the poor were the indirect taxes

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<sup>17</sup>Cf. *The Excursion*, Book VIII.

<sup>18</sup>Leslie Stephen: *English Thought in the Eighteenth Century*, Vol. II.

on wheat, shoes, salt, etc. In 1815 a law was passed prohibiting the importation of wheat for less than eighty shillings the quarter.<sup>19</sup> No doubt the wealth of the country became very great through the development of new resources, but it was distributed among the few and gave no relief to the common people.

The poor laws were working astounding evils. With wheat at a given price, the minimum on which a man with wife and one child could subsist was settled; and whenever the family earnings fell below the estimated minimum, the deficiency was to be made up from the rates. In this way the path to pauperism was made so easy and agreeable that a large portion of the laboring classes drifted along it. This system set a premium on improvidence if not on vice. The inevitable effect was that wages fell as doles increased, that paupers so pensioned were preferred by the farmers to independent laborers, because their labor was cheaper, and that independent laborers, failing to get work except at wages forced down to a minimum, were constantly falling into the ranks of pauperism. It was not until 1834 that "a new poor law" was enacted which eliminated these evils.<sup>20</sup>

From one end of the kingdom to the other the prisons were a standing disgrace to civilization. Imprisonment from whatever cause it might be imposed meant consignment to a living tomb. Jails were pesthouses, in which a disease, akin to our modern typhus, flourished often in epidemic form. They were mostly private institutions leased out to ruthless, rapacious keepers who used every menace and extortion to wring money out of the wretched beings committed to their care. Prisons were dark because their managers objected to pay the window tax. Pauper prisoners were nearly starved, for there was no regular allowance of food. Howard's crusade against prison mismanagement produced tangible results, but after his death the cause of prison reform soon dropped, the old evils revived, and at the beginning of the nineteenth century were everywhere visible.<sup>21</sup>

<sup>19</sup>Kossul, p. 340.

<sup>20</sup>Cf. *Social England*, Trill and Mann, p. 825, also *The Political History of England*, by Broderick and Fotheringham, p. 340.

<sup>21</sup>*Social England*, Trill and Mann, p. 665.



The Church of England, it appears, had become an object of contempt. No doubt Selwyn's *Dr. Warner* is a distorted picture of the clergymen of the time; yet there is reason to believe that Anglican parsons were not very much concerned with the salvation of souls. "The Church had become a vast machine for the promotion of her own officers. How admirable an investment is Religion! Such is the burden of their pleading!"

Some of the conventionalities of the age were so absurd as to engender sooner or later a spirit of revolt. Servants said "your honor" and "your worship" at every moment: tradesmen stood hat in hand as the gentlemen passed by: chaplains said grace and retired before the pudding. "In the days when there were fine gentlemen, Mr. Secretary Pitt's under-secretaries did not dare to sit down before him; but Mr. Pitt, in his turn, went down on his gouty knees to George II; and when George III spoke a few kind words to him, Lord Chatham burst into tears of reverential joy and gratitude; so awful was the idea of the monarch, and so great the distinction of rank."<sup>22</sup> Not to use hair powder was an unpardonable offence. Southey and Savage Landor were among the first to appear with their hair in *statu naturali* and this action of theirs produced an extraordinary sensation.

*Caleb Williams*, written by William Godwin in 1793, is a severe indictment of the customs and institutions of England. "Things as they are," is the subtitle of the work, and on that account an outline of the work will supplement the review of society already given. "*Caleb Williams*," writes Professor Dowden, "is the one novel of the days of revolution embodying the new doctrine of the time which can be said to survive."<sup>23</sup>

In the first preface to *Caleb Williams* Godwin says that the story is "a study and delineation of things passing in the moral world. Its object is to show that the spirit and character of the Government intrudes itself into every rank of society." "Accordingly," he writes, "it was proposed in the invention of the following work to comprehend, as far as the progressive nature of a single story would allow, a general

<sup>22</sup>Thackeray, *The Four Georges*.

<sup>23</sup>*The French Revolution and English Literature*, p. 76.

review of the modes of domestic and unrecorded despotism by which man becomes the destroyer of man."

Caleb Williams shortly after the death of his father, became secretary of Ferdinand Falkland, a country squire living in a remote county of England. Mr. Falkland's mode of living was very recluse and solitary. He avoided men and did not seem to have any friends in whom he confided. He scarcely ever smiled, and his manners plainly showed that he was troubled and unhappy. He was considerate to others, but he never showed a disposition to lay aside the stateliness and reserve which he assumed. Sometimes he was hasty, peevish, and tyrannical, and would even lose entirely his self-possession.

Mr. Collins, Falkland's steward, tells Williams that their master was not always thus, that he was once the gayest of the gay. In response to Caleb's entreaties, Collins unfolds as much as he knows of their master's history. He tells him that Mr. Falkland spent several years abroad and distinguished himself wherever he went by deeds of gallantry and virtue. At length he returned to England with the intention of spending the rest of his days on his estate. His nearest neighbor, Barnabas Tyrrel, was insupportably arrogant, tyrannical to his inferiors and insolent to his equals. On account of his wealth, strength, and copiousness of speech he was regarded with admiration by some, but with awe by all. The arrival of Mr. Falkland threatened to deprive Tyrrel of his authority and commanding position in the community. Tyrrel contemplated the progress of his rival with hatred and aversion. The dignity, affability, and kindness of Mr. Falkland were the subject of everybody's praise, and all this was an insupportable torment to Tyrrel.

Emily Melville, Tyrrel's cousin, who lived with him, falls in love with Falkland and consequently incurs her patron's displeasure. He resolved to impose an uncouth, boorish youth on her as a husband. She is imprisoned in her room for refusing, and is saved from a diabolical plot to ruin her through the timely assistance of Falkland. While still delirious and suffering from the ill-treatment of her persecutor, Emily was arrested and cast into prison by Tyrrel for a debt contracted for board and lodging during the last four-

teen years. Death liberated her soon afterwards from the persecutions of her cousin.

One of Tyrrel's tenants, Mr. Hawkins, incurred his master's displeasure, and he and his family were turned out of house and home. The laws and customs of the country are used to oppress the victims. Tenants must be kept in their places. The presumption is that they are in the wrong, and so the unscrupulous Tyrrel had no difficulty in imprisoning the son. Shelley says: "That in questions of property there is a vague but most effective favoritism in courts of law, and, among lawyers, against the poor to the advantage of the rich—against the tenant in favour of the landlord—against the creditor in favour of the debtor." (Prose, Vol. II, p. 326.) Falkland remonstrated with Tyrrel for this piece of injustice, but this served only to increase Tyrrel's hatred of him. At length the crisis came. Tyrrel is driven out of a rural assembly by Falkland. He returned soon afterwards, struck Falkland, felled him to the earth, and kicked him in the presence of all. Falkland was disgraced, and to him disgrace was worse than death. "He was too deeply pervaded with the idle and groundless romances of chivalry ever to forget the situation, humiliating and dishonourable according to his idea, in which he had been placed upon this occasion. To be knocked down, cuffed, kicked, dragged along the floor! Sacred heaven, the memory of such a treatment was not to be endured." Next morning Mr. Tyrrel was found dead in the street, having been murdered at a short distance from the assembly-house. That day marked the beginning of that melancholy which pursued Falkland in after years. The public disgrace and chastisement that had been imposed upon him were not the whole of the mischief that happened to the unfortunate Falkland. It was rumored that he was the murderer of his antagonist. He was examined by the neighboring magistrates and acquitted. It was absurd to imagine that a man of such integrity should commit such an atrocious crime. Suspicion then fell on the Hawkinses. They were tried, condemned, and afterwards executed. From thenceforward the habits of Falkland became totally different. He now became a rigid recluse. Everybody respected him because

of his benevolence, but his stately coldness and reserve made it impossible for those about him to regard him with the familiarity of affection.

Caleb Williams turned all these particulars over and over in his mind and began to suspect that Falkland was the real murderer of Tyrrel. His curiosity became an overpowering passion which was ultimately the cause of all his misfortunes. Falkland realizes that his secretary is convinced of his guilt, so he determines to silence him forever. He calls Williams into his room and confesses his guilt to him. Falkland said that he allowed the innocent Hawkinses to die because he could not sacrifice his fame. He would leave behind him a spotless and illustrious name even should it be at the expense of the death and misery of others. He then told Caleb that if ever an unguarded word escaped from his lips he would pay for it by his death or worse. This secret was a constant source of torment to Williams. Every trifling incident made Falkland suspicious and consequently increased the misery of his secretary. At length Caleb flees, but is taken back, falsely accused of theft, and cast into prison. In all this Falkland contrives to manage things so as to increase his reputation for benevolence. Williams is made to appear an ungrateful wretch. The impotence of the law to secure justice to the weak is only equalled by the wretchedness of the prisons to which they are condemned. "Thank God," exclaims the Englishman, "we have no Bastile! Thank God with us no man can be punished without a crime!" "Unthinking wretch!" writes Godwin, "Is that a country of liberty, where thousands languish in dungeons and fetters? Go, go, ignorant fool! and visit the scenes of our prisons. Witness their unwholesomeness, their filth, the tyranny of their governors, the misery of their inmates! After that show me the man shameless enough to triumph, and say 'England has no Bastile!' Is there any charge so frivolous, upon which men are not consigned to those detested abodes? Is there any villainy that is not practiced by justices and prosecutors, etc.?"

Williams tries to escape from prison and is caught in the attempt. He was then treated more cruelly than ever. He made another attempt to escape and was successful. The

rest of the novel is taken up with an account of all that Williams suffered in his endeavors to keep out of the reach of the law. He falls in with a band of outlaws whose rude natural virtues are contrasted with the meanness and corruption of the officers of the law. He is at last caught, but Falkland, to make himself appear magnanimous, does not press the charge against Williams. Instead he persecutes Caleb by poisoning people's minds against him. Everywhere Caleb goes he is followed by an emissary of Falkland who contrives to convince people that Williams is an ungrateful scoundrel. He can stand the persecution no longer and so determines to accuse Falkland of the murder of Tyrrel. Williams does this in a way to carry conviction to his hearers. Falkland finally breaks down, throws himself into Williams' arms, saying, "All my prospects are concluded. All that I most ardently desired is forever frustrated. I have spent a life of the basest cruelty to cover one act of momentary vice, and to protect myself against the prejudice of my species. . . . And now (turning to the magistrates) do with me as you please. If, however, you wish to punish me, you must be speedy in your justice; for, as reputation was the blood that warmed my heart, so I feel that death and infamy must seize me together." He survived this event but three days. "A nobler spirit than Falkland's," Godwin writes, "lived not among the sons of men. Thy intellectual powers were truly sublime, and thy bosom burned with a godlike ambition. But of what use are talents and sentiments in the corrupt wilderness of human society? It is a rank and rotten soil, from which every finer shrub draws poison as it grows. Falkland! thou enteredst upon thy career with the purest and most laudable intentions. But thou imbibest the poison of chivalry with thy earliest youth; and the base and low-minded envy that met thee on thy return to thy native seats, operated with this poison to hurry thee into madness. . . ." All these evils flow from Falkland's standard of morals—and his is the aristocratic, traditional one. He is the victim of the false ideal of chivalry. The errors of Falkland, Shelley writes, "sprang from a high though perverted conception of human nature, from a powerful sympathy with his species and from



a temper, which led him to believe that the very reputation of excellence should walk among mankind unquestioned and unassailed."

Protests against this condition of affairs were not wanting, it is true, but they did not influence men to any great extent. Cowper, for example, criticizes most severely the luxury and vices of his age.

Rank abundance breeds  
In gross and pampered cities, sloth and lust  
And wantonness and gluttonous excess.

He deplores the corruption in church and state, and pleads for a return to religion. In the *Progress of Error* he pictures Occidius as

A cassock'd huntsman and a fiddling priest,  
Himself a wanderer from the narrow way,  
His silly sheep, what wonder if they stray.

Although he lashes the follies of his time in *The Task*, *Table Talk*, and *Expostulation*, still he does not attack the institutions of his country with the vehemence characteristic of later writers. His poems are a mild expression of the revolutionary spirit that was then gathering strength.

At a very early age Shelley showed signs of hatred for existing institutions. These became more pronounced as he grew older, until they finally blazed forth in *Queen Mab* in 1813. This poem is considered by some to be merely a declamatory pamphlet in verse. Shelley himself described it at one time as "villainous trash." Like a true radical he gathers up all the evils of society, its crimes, misery, and oppression, and feels them so keenly that he makes them part of his own being. This collected lightning he discharged in one awful flash in *Queen Mab*.

The first two parts of this poem bear a striking resemblance to Volney's *Les Ruines*.<sup>24</sup> In *Queen Mab* a fairy descends and takes up Ianthe's soul to heaven that she may see how to accomplish the great end for which she lives, and that she may taste that peace which in the end all life will share. Ianthe merited this boon because she vanquished earth's pride and

<sup>24</sup>Cf. Hancock, *French Revolution and English Poets*, p. 56.

meanness and burst "the icy chains of custom." Volney's traveler is likewise disengaged from his body and conveyed to the upper regions by a Genius. Many consolations await him there as a reward for his unselfishness and desires for the happiness of mankind. The earth is plainly visible to both Volney's traveler and Shelley's spirit, Ianthe, and its thronging thousands seem like an ant-hill's citizens. Volney's traveler sees but a few remains of the hundred cities which once flourished in Syria. All this destruction was caused by cupidity. In the same way the Spirit of Ianthe finds that from England's fertile fields to the burning plains where Libyan monsters dwell—

Thou canst not find one spot  
Whereon no city stood.—*Canto II.*

Ianthe thanks the fairy for this vision of the past and says that from it she will glean a warning for the future

So that man  
May profit by his errors and derive  
Experience from his folly.

Volney's traveler wonders that past experience has not taught mankind a lesson, and that destruction is not a thing of the past. The Spirit, in *Queen Mab*, is shown the miserable life that kings live. They have no peace of mind; even their "slumbers are but varied agonies." They are heartless wretches whose ears are deaf to the shrieks of penury. The fairy says that kings and parasites arose—

From vice, black loathsome vice:  
From rapine, madness, treachery, and wrong.

This is somewhat stronger than Volney's dictum that paternal tyranny laid the foundations of political despotism. Canto IV of *Queen Mab* contains a description of the horrors of war. In *Les Ruines* there is an account of the war between Russia and Turkey. Both attribute this horrible evil to cupidity, "the daughter and companion of ignorance." Volney's traveler is then vouchsafed a glimpse of the "new age" when Equality, Liberty, and Justice will reign supreme. The final chapters of *Les Ruines* describe a disputation between the doctors of different religions, which ends in convincing the people that

all religions are false. The ministers of the various sects contradict and refute one another, opposing revelations to revelations and miracles to miracles, until they render it evident that they are all deceived or deceivers. Man himself is to blame for having been duped. Religion exists because man is superstitious and tolerates the imposition of priests. "Thus, agitated by their own passions, men, whether in their individual capacity, or as collective bodies, always rapacious and improvident passing from tyranny to slavery, from pride to abjectness, from presumption to despair, have been themselves the eternal instruments of their misfortunes."<sup>25</sup> In the notes to *Queen Mab*, Shelley says that as ignorance of nature gave birth to gods the knowledge of nature is calculated to destroy them.

But now contempt is mocking thy gray hairs;  
Thou art descending to the darksome grave  
Unhonored and unpitied, but by those  
Whose pride is passing by like thine,  
And sheds like thine a glare that fades before the sun  
Of Truth, and shines but in the dreadful night  
That long has lowered above the ruined world.<sup>26</sup>

The third part of *Queen Mab* contains a glowing picture of the Golden Age—of the world as it will be, when reason will be the sole guide of men. For this Shelley is indebted mainly to Godwin's *Political Justice*.

For his denunciation of the professions Shelley is indebted to the Essay on "Trades and Professions" in Godwin's *Enquirer*. With regard to commerce, Godwin says that the introduction of barter and sale into society was followed by vice and misery. "Barter and sale being once introduced, the invention of a circulating medium in the precious metals gave solidity to the evil, and afforded a field upon which for the rapacity and selfishness of man to develop all their refinements."<sup>27</sup> Shelley says:

Commerce has set the mark of selfishness  
The signet of its all-enslaving power  
Upon a shining ore, and called it gold.<sup>27</sup>

<sup>25</sup>Chapter XI. p. 66.

<sup>26</sup>Canto VI. p. 23.

<sup>27</sup>*Queen Mab*.

Godwin expresses his opinion of merchants as follows:  
 "There is no being on the face of the earth with a heart more thoroughly purged from every remnant of the weakness of benevolence and sympathy."<sup>28</sup>

And Shelley writes:

Commerce! beneath whose poison-breathing shade  
 No solitary virtue dares to spring.

Shelley says that soldiers—

. . . are the hired bravos who defend  
 The tyrant's throne—the bullies of his fear:  
 These are the sinks and channels of worst vice,  
 The refuse of society, the dregs  
 Of all that is most vile, etc.

His note on this passage was taken bodily from Essay V of Godwin's *Enquirer*. With regard to clergymen, Shelley expresses his opinion thus:

Then grave and hoary-headed hypocrites  
 Without a hope, a passion, or a love  
 Who, through a life of luxury and lies  
 Have crept by flattery to the seats of power  
 Support the system whence their honors flow

Godwin's verdict is not so severe. "Clergymen," he says, "are timid in enquiry, prejudiced in opinion, cold, formal, the slave of what other men may think of them, rude, dictatorial, impatient of contradiction, harsh in their censures, and illiberal in their judgments.

*Queen Mab* then is a fierce diatribe against existing institutions. It contains very little constructive philosophy. What value has it for mankind? Does it serve any purpose apart from giving pleasure to the aesthetic faculties? It assuredly does. It awakens the social conscience. The first step for the sinner on the road to conversion is to try to realize the sinful state of his soul. The same is true of a nation in need of reform. Unless its shortcomings are vividly brought home to it, reformation will never take place. To do this was and still is the work of *Queen Mab*. It laid bare the weaknesses of State and Church; it engendered the spirit of compassion and thus paved the way for reform.

<sup>28</sup>*The Enquirer*, p. 174.

(To be continued)

## THE LIMITATIONS OF THE EDUCATIONAL THEORY OF JOHN LOCKE ESPECIALLY FOR THE CHRISTIAN TEACHER\*

Students and admirers of the educational theory of John Locke have long recognized its very marked limitations. Later educators like Herbert Spencer have occasionally singled out some of them for drastic treatment, but the points chosen for criticism have referred for the most part to special phases of his theory. Locke's striking views on the physical care of the child were quickly seen to be of limited power of application, but the principles and methods which he proposed for the moral and intellectual training of the child have not been as often nor as thoroughly examined.

The purpose of this dissertation is to expound Locke's theory in all its important aspects and to criticize it in the light of modern educational science, indicating what are its limitations on the physical, intellectual and moral side and from the Christian viewpoint. Although the writer has been solicitous to show how impossible it is for the Christian teacher to be content with what Locke offers, yet she has not lost her admiration for the noble endeavor of the philosopher to secure for those for whom he wrote an education that would be at least a training, a discipline, and a fit preparation for life's demands.

### ANALYSIS AND SUMMARY OF LOCKE'S ESSAY ON EDUCATION

*Life.*—John Locke was born August 29, 1632, at Wrington, near Bristol, England. He was not blessed with robust health the greater part of his life, and yet he reached the age of 72. He died October 27, 1704. Little is known of his early years.

In 1646, he was sent to Westminster School. Having completed his course, he won a Junior Studentship at Christ College, Oxford. He got his Bachelor's degree,

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\*A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.



February 14, 1655, and his Master's degree, June 28, 1658.<sup>1</sup>

In 1666, while at Oxford, he was incidentally introduced to Lord Ashley, afterwards Earl of Shaftesbury, who was so impressed by Locke's scholarly attainments as well as by his character as a man, that he resolved to attach him to his household as friend and physician. In the latter capacity, Locke seemed to have acquitted himself of his duties with marked success, for Lord Shaftesbury states positively that he was indebted for his life to him.<sup>2</sup> His success as a physician undoubtedly served to increase the confidence and esteem of the family, and, as a result, Locke was intrusted with the education of the son, and later with that of the grandson, the third Earl of Shaftesbury. This was Locke's first experience as teacher. It is said that "the second Lord Shaftesbury turned out a stronger man in body than was expected, but Locke's hardening system was not tried upon him as a child; and he was married while still a youth. In this case Locke secured at best only one of his *desiderata*: the *mens sana* was wanting in *corpore sano*."<sup>3</sup>

In the beginning of 1677, Shaftesbury wrote to Locke, who had gone to France to retrieve his health, requesting him to look after the education of the son of Sir John Banks. Locke immediately went to Paris from Montpellier and took charge of this pupil. We have hardly any particulars about his tutorship in this instance, save that it lasted nearly two years, and that Locke found his new pupil old enough to begin mathematics, but ignorant, as yet, of the elements of logic, which he conceived a necessary preliminary to the study of mathematics; for he says, "to engage one in mathematics, who is not yet

<sup>1</sup>Cf. Fox-Bourne, *Life of Locke*, Vol. I, p. 53.

<sup>2</sup>Vide Fox-Bourne, *op. cit.*, p. 200.

<sup>3</sup>Quick's Edition of *Thoughts*, p. XXVIII.

acquainted with the very rudiments of logic, is a method of study I have not known practised, and seems to me not very reasonable."<sup>4</sup>

In 1679, after a tour through France with his pupil, Locke was recalled by Shaftesbury to resume his functions in the latter's household. Apart from the private and public affairs that Locke had to busy himself with on his return to England, there was that which lay close to the heart of old Shaftesbury, and that was the education of his grandson. The child was only three years old, but the father was persuaded to give him up entirely, and, from that time till the flight and death of the grandfather, the child was brought up under Locke's direction.

In his *Characteristics*, the third Earl of Shaftesbury gives us the following account of his tutor's introduction into the family and of his subsequent educational activities there. He writes: "When Mr. Locke first came into the family, my father was a youth of about 15 or 16. Him, my grandfather intrusted wholly to Mr. Locke for what remained of his education. He was an only child, and of no firm health, which induced my grandfather, in concern for his family, to think of marrying him as soon as possible."<sup>5</sup> "In our education, Mr. Locke governed according to his own principles, since published by him, and with such success that we all of us came to full years with strong, healthy constitutions—my own the worst, though never faulty till of late. I was his peculiar charge, being as eldest son taken by my grandfather and bred under his immediate care, Mr. Locke having absolute direction of my education, and to whom, next my immediate parents, as I must owe the greatest obligation, as I have ever preserved the highest gratitude and duty."<sup>6</sup>

Locke's next experiment as a tutor, brings us, though

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<sup>4</sup>*Vide* Fox-Bourne, op. cit., p. 378.

<sup>5</sup>Fox-Bourne, op. cit., Vol. I, p. 203.

<sup>6</sup>*Ibid.*, p. 424.

not directly, to the origin of *Thoughts on Education*. Mr. Edward Clarke, of Chipley, a close friend of the author, was very anxious to get advice about the bringing up of his son, and hence wrote to him for guidance. In reply, Locke, who was then in Holland, wrote a series of letters, which he published upon his return to England four years later. "The work," says Quick, "was a favorite one with him; and he kept adding to it as long as he lived. But as a literary work it suffered much from being composed in this irregular and patchwork fashion. The sentences are often carelessly constructed; and as short as the book is, it contains a good deal of tiresome repetition. But when a mind like Locke's applies itself to an important subject, all men are interested in the result; and the *Thoughts Concerning Education* has been hitherto the salutary English classic in Pedagogy."

In 1689, Locke took up his residence with Lady Masham, at Oates. Here an excellent opportunity presented itself to arouse his interest in a new experiment in education. In the family were Lady Masham's step-daughter Esther, a girl of sixteen, and her own son Frank, a child between four and five. Frank Masham was brought up according to Locke's hardening system, with the best result. Locke was no mere theorizer of the study and library. He delighted in bringing new notions in contact with experience. Even when an exile in Holland, he took so much interest in the little son of a Quaker merchant of Rotterdam, that in after years the young man, Arent Furley by name, is spoken of by the third Earl of Shaftesbury as "a kind of foster-child to Mr. Locke."

To this period also belongs the friendship with Mr. Molyneux, of Dublin, Ireland. The correspondence between them was opened by Locke in July, 1692. In the

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<sup>1</sup>Op. cit., p. XXXVI.

following year, Molyneux urged him to publish his *Thoughts*. "My brother," writes Molyneux, "has sometimes told me that whilst he had the happiness of your acquaintance at Leyden you were upon a work on the method of learning, and that too, at the request of a tender father for the use of his only son. Wherefore, good sir, let me most earnestly entreat you by no means to lay aside this infinitely useful work till you have finished it, for 'twill be of vast advantage to all mankind as well as particularly to me your friend. . . . There could nothing be more acceptable to me than the hopes thereof (the work), and that on this account: I have but one child in the world, who is now nigh four years old and promises well. His mother left him to me very young, and my affections (I must confess) are strongly placed in him. It has pleased God by the liberal provision of our ancestors to free me from the taking care of providing a fortune for him, so that my whole study shall be to lay up a treasure of knowledge in his mind for his happiness both in this life and the next. And I have been often thinking of some method for his instruction that may best obtain the end I purpose. And now, to my great joy, I hope to be abundantly supplied by your method."<sup>8</sup>

This book was to expose the error so commonly entertained that "a treasure of knowledge in the mind" was the main thing to be achieved in education. And three weeks later, March 28, 1693, Locke informs his friend that the work was gone to the printer at his instance. He writes: "That which your brother tells you on this occasion, is not wholly beside the matter. The main of what I now publish, is but what was contained in several letters to a friend of mine, the greatest part whereof were writ out of Holland. How your brother

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<sup>8</sup>Letter to Locke, March 2, 1693, Fox-Bourne, op. cit., Vol. II, p. 254.

came to know of it I had clearly forgot, and do not remember that I ever communicated it to anybody there. These letters, or at least some of them, have been seen by some of my acquaintances here, who would needs persuade me 'twould be of use to publish them. Your impatience to see them has not, I assure you, slackened my hand or kept me in suspense. I know not yet whether I shall set my name to this discourse, and, therefore, shall desire you to conceal it.'"

Locke requested his friend to give him his unbiased opinion, and, accordingly, in the next letter, Molyneux takes exception to his rule that "children should not have what they ask for, still less what they cry for." Naturally, Locke, like most people who ask for criticism, was somewhat irritated. He defends all he has written, and makes the most of inaccuracies in the critic's account of it. Molyneux accepts the explanation offered, but his objection induces Locke to explain his views on the point at greater length in the second edition.

Shields agrees with Locke in not satisfying the humors of the child. "The easiest solution of many of the difficulties presented in the school," pertinently observes he, "is to be found in a ready yielding to the child's humors and tendencies. Permit him to follow his bent without interferences—we are told. Yield wholly to nature. Such a procedure, however, constitutes a practical abandonment of the essential work of education. Whether or not such a procedure is to be permitted in a Kindergarten or a Montessori House of Childhood, it is clearly out of place in the elementary school. To permit the child to follow his own impulses without restraint, to follow his own tendencies and ideas without any guidance from authority, to allow him to pass through the plastic period of his life without having

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\*Locke to Molyneux, March 28, 1693, Fox-Bourne, op. cit., Vol. II, p. 255.



adjusted himself to objective standards of authority, and without having acquired habits of obedience to the laws which regulate human conduct in civilized society constitutes a betrayal of the trust reposed in the school."<sup>10</sup>

In the Molyneux correspondence there is much about education. In trying to carry out Locke's scheme, Molyneux naturally found some difficulty in securing the model tutor. He writes to his friend to help, and holds out a fair prospect. However, Molyneux engaged a tutor. Locke was curious to learn how the experiment succeeded, and he was pleased by good reports. On July 2, 1695, he wrote to Molyneux, stating that he was glad to hear of the splendid results of his method. He asks for further particulars and hopes to learn that his method of teaching Latin proved successful.

Molyneux replied by entering into details, and seems jubilant over the progress of his son in the different branches. He concludes his letter, thus: "And as to the formation of his mind, which you rightly observe to be the most valuable part of education, I do not believe that any child had ever his passions more perfectly at command. He is obedient and observant to the nicest particular, and at the same time uprightly, playful and active."<sup>11</sup>

Having given practical study to the subject of education through his life, Locke had a good right now to propound his views to the world. And notwithstanding some blemishes and eccentricities, his plan was a wonderfully sensible one. Not the least of recommendation is, that the crafts of the doctor and the teacher were combined. We have seen in his own case . . . how eager the old pedagogues were for certain sorts of intellectual training; but the physical education was before this time almost a thing unknown. Locke had clear notions of his

<sup>10</sup>Philosophy, of Education, p. 190.

<sup>11</sup>Molyneux to Locke, August 20, 1695, Fox-Bourne, op. cit., p. 268.

own, which he advanced very boldly, as to the sort of pedagogic work that was most proper for duly developing children's minds; but he was yet bolder in his insistence on the necessity of looking after their bodies if their minds were to be trained in any useful way.<sup>12</sup>

"Among the writers on education and inventors of new methods, there are only two Englishmen who have a European celebrity—Locke and Hamilton. The latter of these did, in fact, little more than carry out a suggestion of the former, so that almost all the influence which England has had on the theory of education, must be attributed to Locke alone. Locke's authority on this subject has indeed been due chiefly to his fame as a philosopher. His 'Thoughts on Education,' had they proceeded from an unknown author, would probably have never gained him a reputation even in his native country; and yet, when we read them as the work of the philosopher, we feel that they are not unworthy of him. He was no enthusiast, conscious of a mission to renovate the human race by some grand educational discovery; but as a man of calm, good sense, who found himself encharged with the bringing up of young noblemen, he examined the ordinary education of the day, and when unsatisfactory, he set about such alterations as seemed expedient. His *Thoughts* were written for the advice of a friend, and, as we may infer from the title, are not intended as a complete treatise. The book, however, has placed its author in the first rank of those innovators whose innovations, after a struggle of two hundred years, have not been adopted, and yet seem now more than ever likely to make their way."<sup>13</sup>

We have briefly sketched Locke's experience in education. We noticed that he was interested in the practical outcome of his theory, as his correspondence with Moly-

<sup>12</sup>Fox-Bourne, *Life of Locke*, Vol. II, p. 256.

<sup>13</sup>Quick, *John Locke*, Syracuse, 1886.

neux testifies. We will now proceed with the analysis of the *Thoughts Concerning Education*, and consider them under the captions of (1) Physical Training, (2) Moral Training, and (3) Intellectual Training.

## 1

## PHYSICAL TRAINING

"A sound mind in a sound body, is a short, but full description of a happy state in this world; he that has these two, has little more to wish for; and he that wants either of them, will be but little the better for anything else." In these opening words, Locke sums up what he considers the aim and end of education. He has strong views of his own as to the means and methods whereby the ultimate goal is to be reached, and he urges them, not with the enthusiasm and eagerness of a reformer, but with the steady purpose and wise moderation of a genuine friend of youth.

Being a physician, and, combined with the fact that nature had provided him with a frail physique, it seems quite natural that Locke should have devoted his first attentions to the body, not as if that should be our main care, but "that it (the body) may be able to obey and execute the orders of the mind,"<sup>14</sup> and because health is necessary to our business and happiness. "How necessary," he says, "health is to our business and happiness; and how requisite a strong constitution, able to endure hardships and fatigue, is, to one that will make any figure in the world; is too obvious to need any proof."<sup>15</sup>

In order to make the body strong and vigorous, we must give nature full scope of action to fashion and develop it. In the event even of the slightest indisposition, he would, "leave children wholly to nature," rather than put them "into the hands of one forward to tamper."

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<sup>14</sup>*Thoughts*, Sec. 31.

<sup>15</sup>Sec. 3.

"It seems suitable both to my reason and experience," he says, "that the tender constitutions of children should have as little done to them as is possible and as the absolute necessity of the case requires."<sup>16</sup>

He warns parents not to spoil the constitution of their children by "cockering and tenderness." The strength and vigor of the body depend chiefly on the ability to bear the hardships and vicissitudes that are met with in the ordinary course of life, and they (the bodies) "will endure anything, that from the beginning they are accustomed." Hence, children should be accustomed by slow degrees to endure changes of temperature and not be clothed too warmly, winter or summer. He would have their shoes so thin as to leak water, whenever they get near it, and have them bathe their feet and limbs in cold water, every day of the year, not merely for cleanliness, but as means of invigorating the whole body. To encourage the use of cold water generally, Locke holds before us the examples of Seneca and Horace, and advises timid mothers to "examine what the Germans of old, and the Irish now, do to them (their infants)." Swimming, too, is recommended, not only because the skill, thus acquired, may serve in time of need, but also because of the advantages the health will derive from bathing in cold water. This is his idea of hardening.

Physicians universally agree with Locke in his decisive stand against the folly of "strait-lacing," and the meddling in this matter on the part of those who understand not, who should be "afraid to put nature out of her way in fashioning the parts, when they know not how the least and meanest is made."<sup>17</sup> "If women," he says, "were themselves to frame the bodies of their children in their wombs, as often as they endeavor to

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<sup>16</sup>Sec. 11.

<sup>17</sup>Sec. 31.

mend their shapes when they are out, we should as certainly have no perfect children born, as we have few well-shaped that are *straight-laced*, or much tampered with."<sup>11</sup> The physiological disorders which Locke points out, as resulting from the temporary or permanent displacement of the bodily organs ought to be sufficient warning to the thoughtful.

On the question of diet, Locke insists very minutely, and, at great length, upon simplicity and frugality. Meat should be given sparingly to children, highly spiced viands, and all stimulating food and drinks are to be avoided with care, because they heat the blood and rouse the dormant passions. The demands of hunger and thirst as well as all cravings of the bodily appetites are to be controlled by prudent reason; and, while children are still too young to exercise proper caution and moderation, it is the duty of parents to watch over them with the greatest solicitude. Children must never be given anything simply because they desire vehemently, and refusal should be the invariable consequence of insistent demanding; but whatever they need, or is good for them, should be provided with great kindness, without allowing them to ask for it.

All through the *Thoughts*, there is ample proof that Locke's strenuous methods do not proceed from a harsh and unsympathetic nature, but rather from an intelligent appreciation of the real, as distinguished from the apparent, good. The kindly attitude of Locke is aptly illustrated by what he says about sleep. "Of all that looks soft and effeminate, nothing is more to be indulged children, than *sleep*. In this alone they are to be permitted to have their full satisfaction; nothing contributing more to the growth and health of children, than *sleep*. All that is to be regulated in it is, in what

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<sup>11</sup>Sec. 11.

part of the twenty-four hours they should take it."<sup>19</sup> And again, "Great care should be taken in waking them, that it be not done hastily, nor with a loud or shrill voice, or any other sudden noise. This often frightens children, and does them great harm, and sound sleep thus broken off, with sudden alarm, is apt to discompose anyone. When children are to be awakened out of their sleep, be sure to begin with a low call, and some gentle motion, and so draw them out of it by degrees, and give them none but kind words and usage, till they are come perfectly to themselves, and being quite dressed, you are sure they are awake. The being forced from their sleep, how gently soever you do it, is pain enough to them; and care should be taken not to add any other uneasiness to it, especially such that terrifies them."<sup>20</sup> Were there no other passage of a similar nature in his *Thoughts*, this alone would suffice to show that, though Locke considers the education of the child, the business of the head rather than of the heart, there can and should be in it a motherly tenderness and solicitude as regards everything that affects the well-being of youth. If he demands what is disagreeable or even painful to human nature, it is not in the belief that pain is good in itself, but in the conviction that obedience to the laws of our physical being, like obedience to the laws of our moral nature, demands self-restraint and self-denial.

Locke summarizes his remarks on the care of the body in these brief words: "Plenty of open air, exercise and sleep, plain diet, no wine or strong drink, and very little or no physic, not too warm or straight clothing, especially the head and feet kept cold, and the feet often used to cold water, and exposed to wet."<sup>21</sup>

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<sup>19</sup>Sec. 21.

<sup>20</sup>Sec. 11.

<sup>21</sup>Sec. 20.

(To be continued)



## REVIEWS AND NOTICES

**Moods and Memories.** By Edmund Leamy. New York: The Devin-Adair Co. 1920. Pp. 147.

A little book of verse containing some things of real merit with others which, for the author's reputation, had better have been left unpublished. Dom Marquis sees in this volume of verse the evidence of a real poet's verse and speaks of it as a genuine expression of Mr. Leamy's inner life, but for all that it is very difficult to justify some of the poems included in this collection.

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**Catechism of the Religious Profession.** Translated from the French and revised in conformity with the New Code of Canon Law. Metuchen, N. J.: Brothers of the Sacred Heart. 1919. Pp. ix and 220.

This little volume should prove very convenient and useful for members of Religious communities. It presents an orderly account of many things in the new Canon Law which have not yet grown familiar to the rank and file of busy Religious.

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**The Virtues of a Religious Superior.** By St. Bonaventure. Translated from the Latin by Fr. Sabinus Mollitor, O.F.M. St. Louis: B. Herder Co. 1920. Pp. 112.

The English form of this classic will be welcomed by many who though elected to the important position of superiors find English more pleasurable reading than Latin.

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**Everyday Americans.** By Henry Seidel Canby. New York: The Century Co. 1920. Pp. vi and 183.

This little volume is presented to convey to its readers a fresh impression of Americanism gained by an American after his participation in the European War and after his return to America. We are told "This book in its completed form is tendered as a modest attempt to depict an American type that was sharpened perhaps, but certainly not created by the war. The 'old Americans' came to racial consciousness many years

ago, although their sense of nationality has been immeasurably strengthened by the events of the last few years. It is no picture of all America, no survey of our complete social being that I attempt in the following pages; but rather a highly personal study of the typical, the everyday American mind, as it is manifested in the American of the old stock. It is a study of what that typical American product, the college and high school graduate, has become in the generation that must carry on after the war."

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**Mary the Mother.** Her Life and Catholic Devotion to Her. By Blanche Mary Kelly, Litt. D. with foreword by Rev. John J. Wynne, S.J. New York: The Encyclopedia Press. 1919. Pp. viii and 142.

"This book aims at showing how the office and dignity of Mary become clearer as the world goes on; how devotion to her increases; how new titles are bestowed upon her; how her shrines grow in number and in stateliness; how art, music, painting, sculpture, literature, engage ear and eye with the vision of her queenly graces; how by her part in divine worship heaven comes down to us on earth."

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**Franciscans and the Protestant Revolution in England,** by Francis Borgia Steck, O.F.M. Chicago: Franciscan Herald Press. 1920. Pp. 344.

During the last few decades St. Francis of Assisi has come to be better known throughout the English speaking world and the mind of the average English reader has been gradually prepared to listen with a sympathetic understanding to a fresh historical presentation of the rôle his sons played in the history of the troublous times following the Protestant revolution. The author of the present volume has rendered a valuable service to the cause of historical truth by gathering together and presenting an attractive narrative of the rôle the Franciscans played in England. His own statement of the purpose and scope of the work is probably the best account of the book that could be condensed in so few words. "In the following pages an attempt is made to relate the story of the

English Franciscans during the first century of the Protestant revolution. Among the causes commonly assigned, even by Catholic historians, for the rapid spread of Protestantism is the inactivity and degeneracy of the so-called old orders, at the time when the conflict began. This serious charge loses much of its significance if we remember that for forty years these old orders bore the brunt of the attack against the overwhelming forces of the enemy. The fact, too, that more than a hundred and fifty members of these old orders played a prominent rôle in the Council of Trent shows that their laxism and indifference could not have been so great after all. As to the Franciscan order in particular, it may suffice to call to mind that of the above-mentioned 150 religious, 85 were sons of St. Francis, and that, furthermore, between 1520 and 1620 more than five hundred Franciscans shed their blood for the faith in the various countries of Europe.

"To disprove the above charge in the case of the Franciscans in England, and at the same time to afford wholesome reading for all admirers of St. Francis and his Order, the present volume is placed before the public."

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**Essentials of American History.** By Thomas Bonaventure Lawler, A. M., LL. D. Boston: Ginn and Company. 1918, Pp. vi and lxiii and 461.

Dr. Lawler's history has been widely and favorably known in our schools since its first appearance in 1902. Teachers who have become familiar with it will welcome this new and revised edition in which the story is brought up to date. This work is not a mere chronicle of dates, of battles and names of Presidents. It has followed the newer concept of history and seeks to lead the child step-by-step through the developmental phases of this country and its government. The author in the preface to his revised edition says:

"This work has been prepared to give as thorough a knowledge of the political, industrial and territorial development of our country as the limits of a grammar-school textbook will allow. It endeavors to show the part played by all the elements, racial and religious, that have made contributions to American history. . . . In the last decade and a half, many

new viewpoints have been brought to light as the result of intensive study by historical scholars. To aid the pupil and teacher in making use of at least a small part of this research, references to histories, to the sources, and to historical fictions have been given in the present volume. In addition, review questions are frequently presented. These questions are designed to compel thought and to aid in securing a better grasp of the causes and results of historical events. The ever-widening share of the United States in world affairs has ushered in a broader national and historical viewpoint. The Atlantic and Pacific no longer bound our horizon; we are direct, active participants in affairs to the uttermost reaches of the world. This will be a sufficient reason for the larger treatment of European affairs. Every effort has been made to bring the entire work thoroughly in touch with the epoch-making events of today."

The revision of this book removes the obstacles in the way of its use which were gradually growing out of changing concepts in method of presentation and especially out of the difficulty of using an historical text-book in our schools which fails to bring the story up to and through the present war. It is so profoundly altering our estimates of relative values of many of those elements which enter into our national life.

THOMAS EDWARD SHIELDS.

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**A History of the United States for Schools.** By Andrew C. McLaughlin, A.M., LL.B. Head of the Department of History, University of Chicago and Claude Halstead Van Tyne, Ph.D. Head of the Department of History, University of Michigan. New York: Appleton and Co. 1919. Pp. xii and lxxii and 503.

This text has been before the public since 1911. The authors tell us that "this new edition of 1919 contains two altered chapters and a new one on the events of the World War." We are told in the preface that much of the traditional matter contained in former histories of the United States is here omitted to give room for a freer and fuller handling of significant facts. As nothing is said in the preface that would shed light on what the authors consider significant facts we turn to

the body of the text itself. On page 132 and *ff* religion in the colonies is briefly discussed. No mention is there made, however, of the Catholic religion in Maryland but we are given a rather vivid picture of religious beliefs and conditions in New England and in Virginia. The authors are evidently not over-sympathetic with any form of organized religion. It is worth while to quote the authors' presentation in both of these passages. On page 91 he says: "Lord Baltimore had many reasons for wishing to found a new colony; certainly one of them was to give refuge to Roman Catholics, for he was of that faith himself and must have had much compassion for his fellow-churchmen. At that time, in England, those that did not worship by the forms of the Church of England were in danger of punishment. Roman Catholics were fined, cast into loathsome prisons, and even tortured; no one might attend a Roman Catholic school or read a Roman Catholic book; no one holding that faith was allowed to own a sword or gun, hold a public office, or, when dead, be buried in the parish churchyard."

Speaking of the voyage of the *Ark and Dove* and of the two hundred men and women which it carried to Virginia: "Of these colonists, some were Protestant and some were Catholic; but the voyage was passed without unseemly quarrels and together they began at the little place they called St. Mary's the founding of their new commonwealth. Toleration of different religions thus grew up in Maryland as the custom of the land; and a few years after the first settlement the colonists passed the famous Toleration Act which permitted freedom of worship to all. It marks a great step in the history of peaceful living in this world—this readiness of men to respect one another's beliefs."

On page 132 the authors say: "The importance of religion varied in the several sections. In New England of early colonial times it was thought the duty of the Church to create a perfect Christian Society, and that the State must use its powers to furnish the right conditions for such society. Hence the State must punish idolatry, blasphemy, Sabbath-breaking, and all other offenses against religion. For this reason it was that a Harvard student who had spoken lightly of the Holy Ghost was publicly beaten, and a Grace was said before and

after the punishment. Today we leave matters of religious and moral instruction to the Church, while the State regulates man's conduct in secular affairs.

"Puritans laid great stress upon the observance of the Sabbath. The consecrated time began at sunset Saturday evening. 'We should rest from labor, much more from play,' wrote Cotton in his catechism 'Milk for Babes.' Eating an apple or cracking a nut was by some thought an evil. In Boston the gate of the city was shut and the ferry guarded that none might go forth on the Sabbath. Not even on the hottest Sabbath day might one take air on Boston Commons. All must rest. Everybody must go to Church, and it was not the custom even in winter to heat the house of worship, devotion alone warmed the good Puritan fathers.

"In Virginia and the South there was no such intense religious life. Physical difficulties were in the way of religious observances. Where the water-side settlements, with the forest behind, were thinly strung out along the rivers and creeks, and where some plantations had neither exit nor entrance by land, the pioneers were obliged to go to church by sailing or paddling in sloop or dug-out. As some of the parishes were thirty miles or more in shore length, attendance at church depended somewhat upon the weather. Planters went to service when it was convenient, and Sunday was not a rigorous Puritan Sabbath, but a day of leisure, or sport, and of social pleasures. Virginia also had the misfortune, because she favored the Anglican Church, to have her clergy sent to her from England, and for a time there came a race 'such as wore black coats, and could babble in the pulpit, roar in a tavern . . . and rather by their dissoluteness destroy, than feed, their flocks.'"

This is followed by a presentation of colonial ignorance and superstition where the current superstitions of the world are all attributed to the Colonists. "Scrupple against music books resulted in music notation being forgotten for a while in New England. Pleasure on the Sabbath was thought wrong, and church music was therefore opposed because it 'bewitched the mind with siren sounds.'" An account follows of Salem witchcraft with sickening scenes of torture.



All these facts doubtless are true. Nevertheless a selection of these facts for presentation in a child's history of the country can only result in a monstrous distortion of the truth. All the love and goodness that came into the country through Religion is here ignored and only the limitation growing out of poor starved human minds is presented as a seed from which the religious life of the United States is supposed to have unfolded. It is not sufficient that a history should present nothing but authentic facts. Since these facts must be selected they should be selected so as to present a true picture. The procedure of these authors would remind one of the discussion between Pat and his Protestant fellow workman. Pat knew his religion but he didn't know his Bible and felt that his companion was getting the better of him since he quoted so abundantly from the scriptures, adding chapter and verse to each quotation. Pat looked dumbfounded for a moment and then asked his companion:

"Isn't it written in the Scriptures somewhere that Judias Escariat went and got a halter and hanged himself?"

His companion promptly replied: "Yes, Matthew—adding the appropriate chapter and verse."

Whereupon Pat propounded his second question: "And doesn't the Scripture say somewhere 'Go thou and do likewise'?"

Suicide according to this method is taught by the New Testament. The author of a school history should know the facts that he is dealing with, and he should also have good judgment and a sense of perspective that would lead him to use his facts so as to reveal essential verities.

THOMAS EDWARD SHIELDS.

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**The Gethsemani of a Little Child and Its Sequel in Louvain.**

By Juliette O'Kavanagh. Cleveland: The Stratford Press Co. 1919. Pp. 124.

This is a very vivid autobiography of a little girl who suffered intensely by being misunderstood by the members of her own family. It was written primarily we are told to enlist the sympathy of Americans in the famishing children of the war cursed areas of Europe.

**The Soul of Ireland.** By W. J. Lockington, S.J. New York: The Macmillan Co., 1920. Pp. xv and 182.

A recent statement made by Lloyd George to the effect that the Government had murdered by the throat in Ireland and was offering Ireland partnership in the greatest Empire in the world will sound startling only to those who have never attempted to plumb the depth of an Englishman's obtuseness. It is tremendously generous of England to force on Ireland a partnership which she utterly repudiates and the sworn testimony before a commission being held these days in Washington will show that murder will not be held by the throat until somebody strong enough to do it holds the representatives of the government by the throat. The atrocities perpetrated by the English government in Ireland today can only find a parallel in the atrocious treatment Ireland has frequently received from England under Cromwell and during the long period of the penal laws, or in the atrocities committed by the Germans in the countries of France and Belgium which they overran. Does the English government forget that the world is changed since the days of Oliver Cromwell and that they cannot camouflage the atrocious treatment of Ireland or lull the world into forgetfulness of what they are trying to do in order to suppress by blood and terror the natural demand of the Irish people—national integrity and self government. Father Lockington's book will touch the heart of every lover of freedom and fair play throughout the English speaking world. Mr. G. K. Chesterton writes the introduction to this little volume, and although an Englishman himself he sees clearly the indefensible position maintained by England. As usual he puts it in a very striking form. "It would be difficult" he says "to murder a man in a fit of absence of mind; still more difficult to bury him in the garden in the same abstract and automatic mood. And if the dead man got up out of the grave and walked into the house a week afterwards, the absent-minded murderer might well feel constrained to collect some of his wandering thoughts, and take some notice of the event. But communal action, though real and responsible enough, is never quite so vivid as personal action. And very many respectable English people are quite unconscious that

this has been the exact history of their own relations with the Irish people. The Englishman has never realized the enormity and the simplicity of his own story and its sequel. It was like something done in a dream; because when he did it he was thinking of something else. That the slayer should try to forget the body he has buried may appear natural; that he should fail to know it again, when it came walking down the street, would appear more singular. A cynic might say that England need not be concerned about having killed Ireland, but might well feel some concern about having failed to kill her. But cynics are seldom subtle enough to be realists; and the truer way of stating it is that the whole atmosphere of modern Europe, and especially of modern England, has been unfavorable to the telling of a plain tale. Euphemisms and excuses are so elaborate that it is hard for a man to find out what has really happened, even what has happened to him. It is hard for him to say in plain words what has been done, even when he has done it himself."

THOMAS EDWARD SHIELDS.

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**What to See in America.** By Clifton Johnson. New York: Macmillan Co. 1919. Pp. XIII and 541.

This book dedicates a chapter to each state in the Union and an additional chapter each to the cities of New York and Washington. It contains 500 illustrations, good clear half-tones, made for the most part from original photographs. The traveller will find in its condensed and readable pages brief statements and convenient references which will help him to satisfy legitimate curiosity and give him the proper historical setting of the monuments he looks upon. The book should also prove valuable as an aid in the teaching of geography of the United States.

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**A Vade Mecum for Nurses and Social Workers.** By Edward F. Garesche, S.J. Milwaukee: Bruce Publishing Company. 1920. Pp. 176.

"The need has long been felt for a brief Vade Mecum for Nurses and Social Workers, a compact and convenient manual of reflections, reminders, instructions, devotions and prayers which they may have at hand to help them in their spiritual life. The present volume is meant to help supply this need."

**Brightness and Dullness in Children.** By Herbert Woodrow, Ph.D. Philadelphia: J. B. Lippencott and Co. 1919. Pp. 322.

This topic is full of interest to every teacher for what teacher with a few years of experience back of her has not felt her heart run with pity for some poor backward child and felt utter discouragement at her repeated efforts to awaken him from his semi-dormant condition. Studies in psychology gradually led to a more scientific attitude of mind towards a typical children of all classes. Mental measurements are gradually taking the place of examinations for content, and the psychological expert and the psychological clinic are coming to the aid of the ordinary teacher helping as they do to eliminate the feeble-minded from the merely backward, and pointing out ways and means of dealing wisely with the precocious and with the retarded children that are of school age. Of course, as was to be expected, some workers in this field overemphasized the material side of the case and discourage and depress rather than encourage the efforts of those who are laboring in the interests of the less favored children. The chapter headings in Dr. Woodrow's book will sufficiently indicate the scope of the book: Measurement of Intelligence; Brightness and Dullness; Brains; Physical Defects; Anatomical Age; Pedigogical Age; Simple Mental Processes; Association, Memory and Attention; Complex Mental Processes; Mental Organization; Heredity; The Organization of Education; Educational Methods. The style is straightforward and as free as could be expected of technical terms.

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**America's Aims and Asia's Aspirations.** By Patrick Gallagher. New York: The Century Co., 1920. Pp. XV and 499.

As correspondent of the New York *Herald* at the Conference at Paris in 1919 Mr. Gallagher had an excellent opportunity to ascertain facts of which he writes in the present volume. He speaks of his work as "An attempt to tell the most important story of our times in the spirit of our nation and in the everyday language of our people. The author believes that the will to be not merely just, but generous, is instinctive in America. To this high motive has been due our

failures as well as our successful achievements in Asia. Our intentions have been honest. Americans don't have to apologize for America. . . . There is every reason to expect that American intelligence will survive the shock of selfish and intemperate special pleading, however, and wherever originating. Our friends—and they are universal—will assist us to overcome the wiles of those who would divorce from us the spouse of our national soul—the grateful soul of Asia. All the Asiatic peoples are our friends. To the Japanese, the Chinese, and the Filipinos we have extended a generous, friendly, helping hand, and one cannot go all the way with all one's friends unless each friend is willing to go all the way with the others. Friendship requires honorable concessions based upon justice and prudence.

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**The Essentials of Logic.** By R. W. Sellers, Ph.D. Boston: Houghton Mifflin and Co. 1917. Pp. VII and 349.

This little volume covers the usual field assigned to an elementary text book in logic. There is little new in its method of treatment; still less in its thought content.

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**Public Education in the United States.** A study and interpretation of American educational history. An introductory text-book dealing with the larger problems of present-day education in the light of their historical development. By Ellwood P. Cubberley. Boston: Houghton Mifflin and Co. 1919. Pp. XXVI and 517.

Fashions frequently return to an ancient type which they revive with slight modifications. This is true of other things than dress. The title-page of the volume before us is a return to a style prevalent two or three hundred years ago in which the authors sought to inscribe on the first page a sufficient description of the content of the volume. This may not be a bad turn in such a busy world as ours. If title pages could only be so written that it would relieve us of the necessity of reading the book it would be a great gain not only in the saving of time but also in the clearness of our own vision. It would thus be unobscured by a mass of useless detail. That we should proceed from the known to the related unknown is a familiar principle but one that has frequently been disre-

garded in school text books and histories. The authors too often are dominated by a chronological sequence which would carry the child back towards the beginning of time or at least a few thousand years, and drop him down in a wholly unknown world. In his bewilderment he will be likely to cling to his guide while being led for several years to follow a devious path and into many a cul-de-sac. His courage is kept up by the promise that he will reach home and familiar ground at the end of the journey. Mr. Cubberley believes in reversing the process in the teaching of the history of education to the candidates of our teaching profession.

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**The Acts of the Apostles.** With a Practical Critical Commentary for Priests and Students. By Rev. Charles J. Callan, O. P. New York: Joseph Wagner. 1919. Pp. XVI and 205.

Ecclesiastical students are familiar with Father Callan's work on the four gospels and the present volume is along the same lines. The treatment as in the former volume is clear, and reasonably full.

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**History of the United States.** for Catholic Schools. By Charles H. McCarthy, Ph.D., Knights of Columbus Professor of American History, The Catholic University of America. New York: American Book Company. 1919. Pp. LX and 478.

The title of this book sufficiently indicates its scope. The contributions to United States History and the official position of the author is sufficient guaranty for the accurate scholarship of the work. The reader will therefore naturally expect a truthful presentation of the development of our country and its institutions and, in addition to this, he will naturally expect that the part taken by Catholics and by the Catholic Church in this development will not be slighted or ignored. A careful perusal of the book will show that these expectations are fully met in the present issue. Satisfied on this score, those who are in search of a suitable history to place in the hands of our young people will naturally examine the presentation from a methodological standpoint, and in this respect also they will find the book satisfying. The theme



grows naturally. Proper correlations and perspective are preserved and the style is facile.

The unusual features of the book are thus set forth by the author in his preface: "In this little volume somewhat more space has been devoted to Norse settlement and discovery than is usual in school books. The same observation is true of the Franciscan Missions in China. The pages concerning Columbus are based upon researches of the author, and, among other things, aim at removing the obscurity which has surrounded the equipment of the expedition of discovery. There will also be found an account of the Huguenot settlements, somewhat more ample than that ordinarily given. In treating the early history of New York an effort has been made to give to Governor Dongan that place among Colonial worthies to which he appears to be entitled. The work of the Calverts likewise is more fully described than is customary with the authors of our school histories. By including the facts connected with the massacre of Lachine a slightly different complexion is given to the beginning of King William's War.

In relating the causes and the progress of the Revolutionary War this book attempts so to present the events that it will be easy for the pupil to remember the story. The winning of the West in which Catholics acted an important part is rather fully treated. The war on the sea enumerates the exploits of the O'Briens of Machias, Maine, a subject passed without observation in even the more complete histories. To this section belongs a sketch of Captain John Barry who is only now beginning to be known to official America.

In the national period is included a brief treatment of the beginnings of the Catholic Church in the United States to which is added Washington's patriotic letter to his Catholic countrymen. The importance is pointed out of Macdonough's victory on Lake Champlain."

This program, which is faithfully followed out, should lead our schools to give the book favorable consideration.

THOMAS EDWARD SHIELDS.

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**A History of the United States.** By John P. O'Hara. New York: The Macmillan Company, 1919. Pp. XII and 461. There is a valuable index and a copy of the Declaration of

Independence and of the Constitution of the United States included in an Appendix. The text itself is rather brief, containing only 415 pages of which not a little portion of space is given to pictures of important personages and to historic scenes. The author tells us that "a considerable amount of material of traditional interest, but of small intrinsic importance, has been omitted in order that a fuller emphasis might be placed on events and movements of greater significance. Following the best teaching opinion, the volume deals constantly with casual relations of historical events, due regard being had for the capacity of the pupils who will use the book."

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**The Individual and the Curriculum.** Experiments in Adaptation. Published by the faculty of the Francis W. Parker School, Chicago: 1920. Pp. 158. Paper.

This contribution constitutes volume VI of Francis W. Parker's *Studies in Education*. "After the signing of the armistice we found ourselves looking at the war time influences in the school life with a critical eye, trying to select for publication only those which had some more than temporary meaning, some lasting value in education. This fresh centering of our interests has broadened the scope of the present volume. Certain war time experiences, but also many other experiences illustrating the general idea of free adaptation of the curriculum to social and individual needs. Recognition of a principle as latent as this caused the school to reach out in its life to touch certain great emergencies and tendencies of society. On the other hand, it causes each teacher intensively to analyze his teaching, in order to make it a genuine and helpful experience for each child. . . . The object of this volume is to suggest that the aims here defined can best be realized by having a schedule flexible enough to meet special and individual needs, and a curriculum adapted to the demands of each child's mind and spirit."

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**My New Curate.** A Religious Drama. By John J. Douglas, A.M., Louisville, Ky. Brother Benjamin, C.E.X. Pp. 61. Paper.